192 954 cradle; tima′, the arched frame; hate′ʀĕk, crosspiece; upui′, mattress; yaltŏxka′c, shoulder pad; capu′ʀᴬ, hood; xa′a′p or tcuxwĭ′l, the woven upper band; himĕmate′ʀᴬ, the narrow lower band (hime′, leg); yăltăpai′, the outside wrapping cloth (the other cloths having no names).

862 Children were weaned when more than a year old. They would take the breast even when several years old. There is a little girl today still nursing at six years. No special diet was prescribed for weaning.

482 854 An older child was carried on the small of the back supported by a wide cloth tied around the bearer's waist, or astride the hip (without the cloth). I saw an old woman kneeling at work, grinding on her metate, with her twenty-month-old grandchild asleep in a cloth on her back.[9]

CHILDHOOD

861 The real training of children was naturally largely casual encouragement in learning the tasks of later life. What little conscious training was indulged in was formal, and consisting largely of admonitions, was probably wholly ineffective from a pedagogical viewpoint.

865 They attempted to ignore a crying child, and probably as individuals with sound nerves, the result of normal healthy lives, succeeded as well as anyone could. It was said that children did not cry much. A boy would be told to be brave, to stand anything. Children were told to behave and to be kind to everyone. They were taught never to answer a scolding and were forbidden to ask questions. They were not spanked, but shaken by the arm until they cried. Should the child still misbehave, the parent would say, "I am going to call So and so (a great warrior) and have him pinch you hard."

867

861 The foregoing sounds like our own ideal, but there is this important difference: that the Maricopa, so far as I could judge, actually achieved results. Like all Indians with whom I am acquainted who are still living more or less in the old style, these

[9] There was no purification rite for a young child as among the Pima and Papago (Russell, *Pima Indians*, p. 187; Lumholtz, *New Trails*, p. 351).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Kohuana

parents are very indulgent, much given to fondling the younger children, and rarely punish them. But—here is the essential point—they demand implicit obedience and see that they get it. 861

For all the lavished care normally the lot of children, there were cases to the contrary implying a certain detachment. Children were sometimes abandoned or destroyed.

While the Halchidhoma were still on the Colorado, a woman, whose first husband had sent her away because she bore him no children, had a girl baby by a second husband. His family made them separate because it was a girl. She said it was not right to raise a child who had no father, implying it was a bastard, so she drowned it. 847

Of a woman now living they say, "She was raised in a coyote's mouth." When she was a newlyborn (?) baby, her mother did not want her and put her off in the bushes. Her children had always died when but a few days or weeks old, so she thought it was no use trying to raise this one. They say a coyote must have kept the baby in his mouth all night, and in the morning opened it so the sun would warm the child. (This was, of course, a saying, not a belief.) Next morning the husband's mother said she did not want the child to die, so she fetched it and brought it up. It was given to various relatives to nurse. The girl, now in middle life, says she is "mean" because she was abandoned to die; that now her mother is old, she expects care from her daughter, but why should she give it? As a matter of fact, it is well known that she takes good care of her mother. 736 855

About 1840 a Kohuana widow of Gila Crossing decided that she wanted to rejoin her relatives still on the Colorado. She did not think her children, a boy of six and a girl of two, could make the long journey across the desert, so she abandoned them. Telling them to go to play, she stole away. The children slept in the meeting house and ate with whom they could. They had no relatives there, but people befriended them.

There was a saying: never abuse a child, because the day will come when you too will be a child (childish); which also implies their consideration for the aged. 855 888

Captive children, other than those sold immediately, were reared much like one's own. When a capture was made, the child was always turned over to an old man, who had not much longer to live anyway, for a captive might cause its captor to sicken. For sixteen days following the capture, the captive had to bathe, eat and sleep apart like the actual captor until it was purified. The old man's family would usually rear the child kindly, treat it as a son or daughter, especially if their own daughter was fond of her adopted sister. Others than members of this family might abuse them, but after they were grown and married to 563 727 [783] [597] 563 727

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

Boys also played a game, slinging mud at each other, in which they learned to dodge missiles without breaking from the skirmish line (see p. 338).

Girls were trained to carry little burdens balanced on their heads when they were but two years old. Later they assisted their mothers fetching water before sunrise. Girls of four could grind seeds very nicely, it was said: they were wakened when it was barely light and set to work on a basketful. A girl must show her proficiency at grinding such an amount at her marriage. I observed a little girl of five at play making pottery. Working with a ball of mud, she paddled it into form and pinched up the sides to form the vessel with the characteristic motions of an accomplished potter.

Children were not permitted to sleep after dawn. In fact, everyone in the household was roused at dawn, for to sleep after sunrise was to invite bad dreams causing sickness and death. The customs of running toward the dawn and throwing half-roused boys into the water were unknown here.

When children were old enough to understand, all the tales were told them, with a commentary of admonition. (Late youth was not the special time for them to learn as among the Pima.[11]) In winter the boys went into the meeting house when stories were being told. A grandmother would tell them to a group of girls. There was no objection to telling tales in summer, but winter nights were conveniently long. To keep children from having bad dreams early in the night, they were kept awake listening to stories.

Games were played, of course, in imitation of their elders, but not dice, hand game, or cañute, normally gambling games. Some sports were peculiar to children. Boys alone played at hurling darts, slinging mud, arrows; both boys and girls played with tops. Dolls (haʀâoi', "plaything") for girls were made of willow bark: a piece was split and bound to represent head, arms and legs.

Age status terms were few. They turned on the termination of

[11] Russell, *Pima Indians*, p. 191.